



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part II
Group B Philosophy

Tuesday 6 June 2006 9 to 12

Paper B3

ACCIDENT OR DESIGN?

*Answer **three** questions, including at least **one** from **Section A** and at least **one** from **Section B**. Candidates also taking B1, PLATO, are advised that they may not answer question 6(a).*

Candidates who do not write legibly may find themselves at a grave disadvantage.

Irrelevance will be penalised.

STATIONERY REQUIREMENTS

20 Page Booklet x 1

Rough Work Pad x 1

SPECIAL REQUIREMENTS

None

**You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you
may do so by the Invigilator**

SECTION A

- 1 Does Anaximander's invocation of cosmic justice entail that a cosmic intelligence is responsible for 'restitution'?
- 2 Why does Anaxagoras insist on the special purity of *nous*?
- 3 What is Empedocles' Love striving to achieve?
- 4 'It is necessary to know that war is common and right is strife and that all things happen by strife and necessity' (Heraclitus fr.80). Is this compatible with a commitment to natural order?
- 5 'Such is the paucity of the causal mechanisms ancient atomism could adduce, that rejection of Democritus' theory was the only intellectually reputable attitude.' Discuss.
- 6 **Either** (a) What teleological aspects do you discern in the myth at the end of the *Phaedo*?
Or (b) 'Xenophon's Socrates has arguments for providentialism not only different from, but also better than, the arguments of Plato's Socrates.' Discuss.
- 7 Did the Demiurge of the *Timaeus* perform any acts of literal creation?
- 8 Discuss the role of mathematics in the physics of the *Timaeus*.

SECTION B

9 μάλιστα δὲ δῆλον, ὅταν τις ἰατροῦν αὐτὸς ἑαυτὸν· τούτῳ γὰρ ἔοικεν ἡ φύσις.

‘The point is clearest when a doctor treats himself: for nature is like that.’

Physics II 8, 199b30-2

Does Aristotle have a persuasive account of the relationship between art and nature?

10 According to Aristotle, why does it rain in winter?

11 Examine the role of matter in Aristotelian natural teleology.

12 quidve mali fuerat nobis non esse creatis?
‘What harm would it have done us never to have been created?’

Lucretius, *DRN* V 174

Critically examine the Epicureans’ arguments against divine benevolent creation.

13 Hic ego non mirer esse quemquam, qui sibi persuadeat corpora quaedam solida atque individua vi et gravitate ferri mundumque effici ornatissimum et pulcherrimum ex eorum corporum concursione fortuita?

‘Does it not merit my amazement that there should be anyone who can persuade himself that certain solid and indivisible bodies are carried by force and weight, and that by an accidental combination of those bodies a world of the utmost beauty and splendour comes about?’

Cotta, in Cicero, *On the nature of the gods* II 93

Does Epicurean atomism offer a plausible account of the formation of our cosmos?

14 Can the Stoics offer a persuasive argument for the conclusion that the cosmos is rational and divine?

15 **Either** (a) ‘Stoic cosmology is merely a simplified version of Plato’s *Timaeus*.’ Discuss.

Or (b) Explain and evaluate the Stoic doctrine of eternal recurrence.

16 How does Galen’s anatomical research affect his account of natural design?

END OF PAPER